1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

582 619 married with the Kamchadal. In olden times the Koryak on the border of the ancient Tungus-Koryak territory, near Tauysk, undoubtedly intermarried with the Tungus. Of late years the Reindeer Koryak of the Gishiga and Varkhalam Rivers have intermarried with Tungus women, and *vice versâ*. Since the close of the eighteenth century some of the Russianized Maritime Koryak of the Okhotsk Sea in the villages of Yamsk and Tumanskoye have intermarried with the Yakut.

[727] Russo-Koryak half-breeds are found in the Russianized settlements of Nayakhan, Yamsk, and Tumanskoye, and in Russian villages of that region. The Koryak intermarried with the Chuvantzy and with the Yukaghir at the time when they were waging war with them, and took their women prisoners.

165 853 MORTALITY, FECUNDITY, and EXTREME AGE. — To get an idea of the rate of mortality among Koryak children, I copied from the records of seventy-one married women whose measurements we had taken, the number of their living and dead children. Of 278 births, 160 individuals lived, and 118 (42 per cent) were dead.[1] The ages of the dead children are not indicated; but, since about half of the mothers were not quite thirty years old, the children must have been young when they died. As everywhere, so among the Koryak, most of the children that do not survive die during the first year of their lives. This may serve as an explanation of the Koryak belief that children's souls are timid, and that therefore children are more subject than older persons to attacks from evil spirits. For this reason, children are placed under the special protection of the household penates.[2] Notwithstanding this, the mortality of children is enormous in comparison with that of civilized nations. This is the more remarkable, since the Koryak women nurse their children, and not infrequently continue to do so until the children are three years of age. As is well known, the great mortality in civilized countries among children in their first year is due to artificial feeding. It should be noted, in connection with the number of deaths among the Koryak children, that the records were taken by me just after an epidemic of measles, which had proved very fatal to children of all ages. The mortality of children is the same among the Reindeer as among the Maritime Koryak. Dividing the above number of children into two groups, according to their origin, I obtained the same coefficient of mortality in both groups. Apparently the difference in the mode of life of these two groups has no effect on the mortality in childhood.

[164]

842 In order to arrive at some conclusion concerning the fecundity of women, I singled out from the above number of women all those over thirty-nine years of age. Koryak women grow old at an early age, and forty years in most cases may be considered as the age-limit for procreation. Thus I found

[1] Still-births and miscarriages are not included here.

[2] See Part I, p. 101.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY 4

177 particularly the Maritime Koryak of northern Kamchatka who have embraced Christianity, are exceptions to this rule. They have the same pitiful and humble appearance as the Kamchadal, Yukaghir, and Tungus, and carry out submissively each and every order of the cossacks and the Russians in general. Evidently the process of Russianization, combined with two centuries of oppression by the Russian authorities, has brought about this change in the primitive character of this branch of the Koryak.

● 727 During the time of the subjection of the Koryak, full-grown men in the villages or camps, unable to withstand longer the besieging Russians, often killed their dogs or reindeer, their women and children, and finally themselves, if they could not escape by flight. Such a state of things discouraged even the conquerors. Similar instances of wild self-destruction while battling for their freedom occurred later on as well, when the Russians were suppressing 669 the Koryak rebellions. These rebellions were caused by the levying of the fur-tribute (yassak), or by the demand of the Russians for hostages. These demands the Koryak refused to grant, though other Siberian tribes, with the exception of the Chukchee, complied with them.

[191] Strictly speaking, the Koryak were not on the whole opposed to the fur-tribute, which they considered an offering to the Czar; but the extortionate demands made by the cossacks and officials for furs and services for themselves were contrary to the Koryak sense of justice and his love of freedom. The rebellious spirit of the Koryak was not crushed with the suppression of the revolts.[1]

609 An old man from the Kamenskoye village told me that he could remember seeing, when he was a child, Russian merchants accompanied by cossacks come to trade, and that, fearing an attack, they stopped outside the village. It was only when the Koryak came out to them unarmed that trade began. Even very recently the chief of the Gishiga district travelled through the Koryak villages and camps under the protection of an armed body-guard.

651 In the sixties of the last century the chief of the Gishiga district, Volkov, ordered a drunken Koryak from the village of Kamenskoye to be beaten with rods when he came to Gishiginsk. The relatives of the man determined to flog the Russian chief in Kamenskoye, where he was expected to arrive as usual for collecting tribute of furs. When Volkov heard of this, he sent two cossacks for the tribute, instead of going himself. As soon as they arrived in the settlement, they were stretched out and flogged, and then sent back to Volkov to tell him that now he might come, since the indignity to their relative was avenged.[2]

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[1] For a more detailed account of the relations between the Russians and the Koryak, see the historical sketch in Chapter XIV.

[2] From the Report of Ratkevich, the successor of Volkov, chief of the Gishiga district, to the Governor of the Maritime Province, Dec. 31, 1886, No. 404 (Government Archives of Gishiga).

1: Jochelson E-5 (1900-01) 1908 R94 Koryak R94

In another myth[1] Big-Raven's elder son, Eme'mqut, bids his younger brother Big-Light to bring back to life a girl of the kamak whom he had killed, that they might live in peace with their neighbors. 628 177

A terrible case of blood-revenge is narrated in the district chief's report to the Governor, of Dec. 31, 1882.[2] An Alutor had killed another while sharing the catch of a seal-hunt. With the help of relatives and friends, the culprit succeeded in taking such elaborate precautions for his personal safety, that the attempts of the hostile group to avenge themselves repeatedly failed. At last the relatives of the victim succeeded, under cover of darkness, in creeping up to the house of the murderer. They barricaded the entrance and set fire to the house. The entire family of the culprit and one strange woman perished in the flames. This cruel procedure was not considered excessive by the Koryak. Only the relatives of the strange woman considered vengeance justifiable, and demanded a ransom.

During wars, the victors would put the children of the vanquished to death to prevent vengeance. In one of the myths cited above, Eme'mqut, having annihilated the warriors of the Chukchee, says to his people, "Let us go to their camp and kill their women and children. If we leave them alive, the sons of the killed men will make war upon us when they grow up."[3] 727 628

The Koryak are very rancorous, and try to avenge every insult. At the Koryak fair on the Palpal I witnessed a fight which I consider characteristic. On the third day of the fair, reindeer-races and other contests took place. Among the combatants were two young Koryak from the Opuka River, A'inqo and Xata'učăin. The former was the older and weaker, but succeeded by a clever twist in throwing his adversary. Xata'učăin soon found himself on top of A'inqo, but the combat was pronounced undecided. In the evening of the same day, Xata'učăin quietly approached A'inqo and struck him. A fight ensued, in which Xata'učăin soon gained the upper hand. Nobody interfered. Suddenly A'inqo, whose face was all battered, ceased to defend himself, and squatted down on his heels. Xata'učăin kept on striking him on the head, while A'inqo sat helplessly, his head drooping, his face covered with blood. Thus the beaten Koryak expresses his submission and pleads for his life. Xata'učăin raged like a wild beast, and would probably have killed A'inqo but for the interference of the old men. As A'inqo's relatives were expected to arrive at the fair the next day, the old men forced Xata'učăin to leave the same night in order that further fighting might be avoided. Before Xata'učăin's departure I invited him to my tent for a glass of tea, and asked him to explain to me the cause of the fight. It appeared that his enmity toward A'inqo was of old standing. When he (Xata'učăin) was a boy, the elder A'inqo used to beat him. Their fathers, too, had had 627 [181] 578

[1] See Part I, p. 239.
[2] See Case of the Archives of the Gizhiga District, 1882, No. 404.
[3] See Part I, p. 138.